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CENTENNIAL
OF THE
First Baptist Church
SEDGWICK, MAINE

June 11-18, 1905

TWO HISTORICAL PAPERS

I. Historical Sketch of the Town of Sedgwick

By Rev. Arthur Warren Smith

II. Rev. Daniel Merrill, A. M.—An Appreciation

By Samuel P. Merrill, D. D.





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In Exchange.

Rev. A. W. Smith.

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HISTORICAL SKETCH OF THE TOWN OF SEDGWICK*

BY REV. ARTHUR WARREN SMITH

In July, 1614, Captain John Smith of explorer's fame sailed into England with his vessel, freighted with fish and other important products of the New England coast. Most of this cargo came from the Maine region near the mouth of the Kennebec. The pecuniary success of these enterprises to the coast of New England revived a general interest in the country.

The next year Gorges, a man whose explorations to America were to the Maine coast, equipped two ships for these shores. He took with him sixteen colonists with directions to establish a settlement on some favorable point which he might select. Other colonial companies were sent out. By 1620 ships were visiting the Maine waters from Monhegan to Machias. It is probable that during the year 1623, when the Pilgrims at Plymouth were subduing the "forest primeval," individuals commenced a permanent residence upon Arrowsic Island, near the mouth of the Sagadahoc; and upon the mainland, at the entrance of the river at Sheepscot, at Damariscotta, at Pemaquid and at St. George's River. Seven years after this, it was reported that eighty-four families, besides fishermen, were residing along the coast in this region.

Within a short time the settlements increased, the Kennebec River at its mouth being the chief point of attraction. As the English visited this region, they either sent or car-

*Delivered on Friday, June 16, 1905.

ried away glowing accounts of what they saw. It was in their view an earthly paradise. The climate midway between tropic heat and arctic ice was perfect. The soil was fertile, rewarding the slight labor of the husbandman with abundant harvest. The forests were magnificent, furnishing the best ship-timber in the world and were filled with game. The bays and rivers swarmed with fish of every variety, including an abundance of the most delicious of all fishes, the trout and salmon. The atmosphere was invigorating and healthy in the highest degree and the skies out-rivalled in splendor the far-famed skies of Italy. It is not strange that such representations, spread broadcast over the land, should greatly have revived the zeal for emigration.

With such stimulus settlements of one kind and another grew apace. The Plymouth pilgrims established a trading post as near us here as Castine for the purpose of trading with the Penobscot Indians. While other posts were indisputably English, that at the mouth of the Bagaduce was debatable territory. The French had long been possessors of the territory to the Eastward and in their Westward sway the Bagaduce came within their claim. Once, while the Plymouth post was peopled with English, a small French vessel entered the bay and finding the post defenceless, plundered it of all its furs, which were estimated to be worth two thousand dollars.

Thus this region is very historic ground, full as much so as any part along this coast. The English settlers were pushing their way in this direction for fishing and trading projects. You may understand that the English were all about here dealing with the Indians for their furs and fishing for the rich stores of these waters. Then from the other direction the French were already establishing a line of forts from Cape Canso to Cape Rosier. One of those forts in all probability was located within the limits of orig-

inal Sedgwick. The present writer has walked over ground which close examination revealed to be an old fort of scientific lay out. The mounds and ridges, the well, the tunnel, the outlook up Eggemoggin Reach and the strategic proximity to the old harbor at the end of "Naskeeg" Point—all indicate something antedating the first real settlement of this town. Further to substantiate this conclusion, it is reported that several years ago Prof. Cushing found graves which he pronounced to contain French bodies; the old residents near this fort site will show the place, but can give no account of what it was. The fact, perhaps, is that the French outposts had abandoned the beginnings of a fort on Naskeeg long before the first families who settled this region came this way. Whatever may be the truth concerning it, this may be fairly believed. We know that a Frenchman, Monsieur Denys, was regularly appointed Governor from Cape Canso to Cape Rosier, in 1632. In 1605 an account was published in England of a voyage to the Penobscot Bay by a man named James Rosier, who accompanied Weymouth, an explorer hereabouts. Cape Rosier was named for this gentleman. At the time when Mon. Denys governed to Cape Rosier, the English had a successful post at Castine and were fast moving for possession of the Penobscot region. As the English were pushing along the Reach to hold the French in abeyance, the French must have been trying to make their claim good in this very territory where we now live. Having a fort on Mount Desert, how natural that they should have made a stand at the foot of this peninsula by a redoubt and post looking into the mouth of ancient Algomongen Reach (for that was its ancient name). From a safe harbor there a short sail would bring their boats suddenly into the Bagaduce. Thus it may have been that the trading post was surprised at Castine and for a few years was in the hands of the French.

In 1654, however, Oliver Cromwell sent Major Sedgwick to take the fort at Castine from the French. He took it and subjugated the country Eastward. That means this very district where these historical incidents are being rehearsed after two hundred and fifty years. He succeeded in his enterprise and the French seem to have given way for English supremacy here. It is said that this town received its name from this English officer who threw off the French sway from this region for a season. For in 1667 this section was ceded to the French and only by subsequent history did it come into English hands and remain, as it does now, the possession of its original colonists, the Americans.

For the next several years this section was under the quiet rule of the French; but somewhere about 1690 Baron Castine being old and the English being aggressive, this country came again into the domination of the English. The attractiveness of these shores for fur-trading and fishing allured many hardy and venturesome men from the vicinity of Massachusetts Bay. In 1760 the Governor of Massachusetts had this in his annual address. "There are many families stand ready to go down to Penobscot and as every other obstacle is removed, you will take care that no uncertainty to the titles of the grants they may have, may be any objection to settlements which will be so greatly beneficial to the strength of the province."

For years there had been many visits to the shores of this peninsula by fishermen and traders and by 1762 we find that steps were far advanced for making a permanent settlement hereabouts. "David Marsh and 359 others" had obtained a grant for six townships between Penobscot Bay and Union River, including Sedgwick as number four, Orland number two, Blue Hill number five and Surry number six. To make this grant effective Benjamin Johnson and Joseph Holt surveyed these six townships and the

plan of said survey, as executed September 4, 1762. is in the State House in Boston. This is in first class condition and reveals that the work was well and thoroughly done. It has some value in defining matters as they were at that early date. What we know as the Reach appears on this map as Algomongen Reach, Naskeeg is named Pleasant Point, other indentures reveal and corroborate interesting points. Upon the space outlining Sedgwick it says:

This plan contains 27277 A.

23040 A. of 6 mi. square.

2560 A. water.

920 swag of chain.

757 for mountains and rocks.

Upon the basis of this survey evidently some of the 360 proprietors soon appeared on this shore to effect a settlement. So about 1763 three families landed at Naskeeg point. One man was Shadrack Watson, another was John Black and the third may have been William Reed. Soon after this beginning was made at Naskeeg another settlement was made farther up the Reach on what is called Byard's Point by Robert Byard. Soon after constant arrivals occurred so that in the course of two or three years a goodly number of families had settled in what is now those parts of Sedgwick and Brooklin near the shore. For a considerable time a majority of the people lived on what is called Naskeeg Point, then land was occupied in the vicinity of this present village, and soon in the western part of the town about Caterpillar Hill and Gra's Pond.

In looking back to that first time when a few sturdy Englishmen of the old Bay State dared to dispute the ground with the Indians who frequented this region, it is interesting to try to learn who were some of the men and women that started homes and subdued the forests and soil of old Sedgwick. Just when and how they came in most cases I do not know. John Herrick, Ebenezer Herrick

and Samuel Herrick, we learn by tradition, came from Beverly about 1765 and settled on the bay since called by their name. In fact, many of the early settlers hailed principally from Salem, Beverly and Gloucester. And in many cases they were more or less closely related by kinship. So that this town in its development as well as its beginning is much like a colony of the North Shore of Massachusetts. So many Herricks, for instance, came, and the people after intermarriage here so often became Herricks or related thereto, we may almost say this town's people have a right to trace their lineage back to Eric of old who came from the forests of Denmark and in England laid the foundation of the great house of English ancestry whose motto is "Virtus omnia nobilitat"—the excellence of virtue makes all things of noble birth and quality. The Herrick genealogy presents the name of nearly every old family in this town and therefore, in the recognition of this old kinship it is fitting to think of this wonderful lineage of Sedgwick, of whatever name or ancestry, as claiming the ancient coat-of-arms. For on these shores it has been virtue, high, lofty virtue, sometimes meaning moral character and sometimes patriotic prowess, which has ennobled everything associated with Sedgwick.

With such observations it is interesting to pronounce the names of the first proprietors and settlers of the old town of Sedgwick, viz. Herricks,—Joshua, John, Ebenezer, Samuel; Joshua Trussell, Samuel Hale; Abner, Jonah, Amaziah Dodge; Peter Harriman; Adam Coggsell; David and Dudley Carlton; Moses, Ebenezer, Theophilus, Ezekiel Eaton; Benjamin Friend, Enoch Blaisdell, William Obear, Nehemiah Allen, William Heath, Samuel Cozens, James Fly; David and Robert Dougherty; Silas Bunker; Daniel, John, Moses Black; Joseph Freethy, Shadrach Watson; William and Abraham Reed; Job, William and Richard Wells; Joseph and Abraham Babson;

Lemuel Smith; Job, Daniel, Jonathan Bridges; James, John, Allen Carter; Samuel Cain, Nathaniel Allen, John Hooper, John Hutchinson; Benjamin, Abel Billings; Robert Byeard; Reuben, Andrew, James, Samuel, John Gra; Joshua, Nicholas Snow; William, Daniel, Joshua Grindal; Simeon, Robert Parker; John Lymburner, John Doar and John Lee.

Probably if I knew more about these early settlers, they would all appear very illustrious and significant. But I must content myself to mention only the few concerning whom I do know. The Herricks, John, Ebenezer and Samuel came from Beverly about 1765, settling about Herrick's Bay. They chose a beautiful spot indeed. Around them cluster many associations and to them is due much of the early development of that section of the town.

Joshua Trussell is noted for being one of the three men who surveyed and laid out this town in 1790.

Samuel Hale settled at "Birchland" on Blue Hill Bay. He developed a large tract of what is now North Brooklin and there are many here today who have the Hale face, the Hale blood and the Hale ancestry. Hale and hearty may they ever be.

Peter Harriman settled in Brooklin and by his residence gave the name to what is known as Harriman's Point.

David and Dudley Carlton call up pleasant memories. The Carltons are known here as a noble family, generous people, wealthy folk, promoters in many ways of the life of Sedgwick through all the years. David Carlton was one of the proprietors' committee who laid out this town in 1790. It is likely that he acted as chief surveyor. There is reason to believe the work was well done, except those lines which were drawn after dinner when the laborious linesmen visited the jug by the tree. He was always prominent in all town affairs; he owned vessels which sail-

ed from here and in many ways was the author of much that has made Sedgwick what it became.

Moses Eaton was clerk for the proprietors, was on all important proprietors' committees. In the civil affairs of the settlers and the town at the beginning he was perhaps the most conspicuous. When the General Court of Massachusetts authorized the incorporation of Sedgwick, the county officer was empowered to serve the warrant for the first town meeting on some principal citizen of the township. When he performed this duty, Moses Eaton called the town meeting at his own house. On two or three occasions the town meeting met in the old meeting-house at Benjamin's River and adjourned to the barn of Moses Eaton; for what reason it is difficult to imagine, unless thirst could be more easily slaked on his premises than across the river at the more sacred place. This Moses Eaton lived, so tradition has it, on the place east of the hotel on the river bank. He built the first mill dam above the bridge, traces of it being still observable. To him, I suppose, is due the existence of this village and the early development of an industry for Sedgwick.

Benjamin Friend was a proprietor, a large owner of land in this vicinity and a prominent person in all affairs. It was common for him to be elected moderator of town meeting. Men seemed to defer to him and he was of patriotic mold. His land was a succession of lots on the west side of Benjamin's River, so called. Moses Eaton's lots ran along the river where this village is and Friend's lots, for the most part, were north of Eaton's, bounded on the east side by the river. Farther up where the river is lost in the "Great Meadow," now in part Thurston's pond, Friend's land extended. The probability is so great that it is fairly settled that the river, which now separates Brooklin from Sedgwick, the river which formerly was the great artery of the then Sedgwick, Benjamin's River

was so named after this Benjamin Friend. And the man was a most influential and important factor in this town's development, as the river was once the motive power of the mills which stretched across its dam a few yards from here.

Shadrach Watson, one of the earliest settlers, deserves uncommon credit. He kept the first store in town down at Naskeag Point. He owned a sloop and must have done a thriving business, carrying away the produce of the first settlers and bringing back the necessities of the people here for which he charged high prices. His account book is still extant and reveals some interesting facts of the early conditions in this town. You may derive an idea of what the early settlers bought of this ancient storekeeper, from the following items charged to Samuel Cousins under date of 1765, viz.

1 barrel flouear, 9 galanes and a half of molasses, 3 quarts of rum, one pint of rum, 2 moges of drink, one half a pint of rum, 1 galan of rum, 2 quarts of rum, 12 poundes of porak, 3 pounds of coffay, one pint of rum, cash, one muge of drink, one bet of rum, one bushel of meal, 50 pounds of flouear, 1 pound of beef, 53 pound of poork, 2 quarts molasses, 2 quarts rum, 2 quarts of molasses, 2 bushels of purtears, &c., &c.

Other person's accounts run about the same; the ever unavoidable jug, or mug, or gallon of rum being sandwiched in many times to keep the supplies bought palpably moist. The items as they appear reveal that the early families had the necessities of life at startlingly high prices. I do not dare suggest to you the prices which seem to have been paid for the common items. But if I have not misinterpreted the money column, articles of cooking cost fabulous sums. All this shows that the people here were thrifty and so far subdued the soil and fished the seas and felled the forest and carded the wool that the early inhabi-

tants were able to secure most expensive necessities of every day life. These accounts tell the secret tale of the material bought for building a home and articles with which to set up housekeeping. In one place I find 1 set of cups and saucers, 4 knives and forks, two pairs of shoes, one costing two pounds twelve shillings (\$13), the other one pound eighteen shillings (\$9.50). A closer study might describe the habits and the growth of your ancestors who bought of Shadrach Watson rum, molasses, sugar, hay, flour britches, shoes, wool, cloth, brandy, rasens, tobacco and, ever and anon, more frequently than all, spirits that doubtless made them good natured, a means that fortunately has given place to more sober habits.

Passing over many other names that must have figured grandly for Sedgwick, I may say that Robert Biard settled farther up the Reach on the point which bears his name. This happened soon after the Naskeeg settlement and was the beginning of the development in what was called the western part of the town. Soon other families came into that vicinity, notably the Gra's. From these was named the pond which we call Walker's, the place of one of Sedgwick's great industries, the large ice plant of the Maine Lake Ice Co.

Near the Gra's was located John Lee, who had a mill at the portage between Gra's Pond and the head of Bagaduce River.

Soon after these earlier settlers had established themselves on these shores of Sedgwick there was for several years a wave of immigration to Sedgwick. Family after family came. First they settled on Naskeeg Point, then others along the reach toward Center Harbor; also along the eastern side of the peninsula about Herrick's Bay. James Fly pushed down upon the point of his name. Soon from Harriman's Point to Blue Hill families were living along the shore of Birchland, William Wells and

Samuel Hale being prominent home-makers. Then on either side and about Benjamin's River began to live historic families and by 1790 more than sixty families had distributed themselves all over this town, comprising what is now Brooklin, Sedgwick and part of Brooksville.

You may remember in a former part of this sketch that a grant was made to David Marsh and others in 1762. By 1784 the country was fairly well filled up with sturdy people. But the difficulties encountered were very hard and severe. While the settlers had striven to do their best, the conditions imposed by the grant had not been and could not be fulfilled. Knowing their titles were defective, a petition was sent to the General Court, setting forth the situation. The legislature generously passed a special enabling act, whereby the proprietors and settlers might secure good titles on four conditions, viz.:

1. If there were 60 frame dwelling houses;
2. If there were 60 protestant families;
3. If there were built a meeting-house;
4. If there was employed and settled a learned protestant minister. And all this within five years.

In all probability the first two conditions were in effect. In 1788 the proprietors built a meeting-house across the river above the present bridge. And about as soon negotiations were going on to settle a town minister. These legal preliminaries put the settlement on the best footing it ever had had. With numerous, increasing inhabitants and the development of the people moving on with accelerated speed, the time was fast approaching when there should be the means for civil functions in accordance with the old New England town-meeting. So in 1789 the General Court passed an act of incorporation of the Town of Sedgwick. On April 6, 1789, the citizens met in a legal town meeting and elected proper officers. John Billings was moderator; Joshua Snow, town clerk; Joshua Snow,

John Billings and Joseph Freethy, whose wife was the first child born in Sedgwick, were chosen selectmen. The next year a survey was made of the town, David Carlton doing most of the work with the identical instrument displayed in this centennial museum. In this survey the only road which appears to have existed came down from the Blue Hill line through North Sedgwick, turning at the corner near David Thurston's, thence running straight to Sedgwick Bay, through the woods; thence turning west and south through Brooklin village and ending at Naskeeg Point. A part of the way this road followed the present lay-out, but when nearer Naskeeg its course lay nearer the water than now. This was the first old county road. Some time after another county road ran from Lee's Mill near Walker's Pond to the meeting-house (the present town-house). At a later period this was connected with the former county road, over Beaver Dam bridge up by Doctor's corner. This spot was named after old Doctor Tenney who lived near there and healed what few ills and ails afflicted the people. For five years after this lay-out roads were prospected or built with great activity. Some that were voted were never built. And many that were used by those who made them ran anywhere from a few to several rods distant from present roads.

This town was incorporated the same year, the same month that the United States became a national government. So this town is of equal age with the great republic of which it is a glorious part.

The religious life of Sedgwick has been an important factor in the town's development. Perhaps it may be safely said that religion has been the mainspring of its growing strength. The leading men of the town in the early days were the pillars of the town church. Besides the history of the religious beginnings of Sedgwick is a full chapter in the town's history. So some place must

be given in this sketch to trace the rise of religious sentiment into the regular organization of the town church, which has an unbroken existence unto this centennial of the First Baptist Church here.

This region was settled during the two decades after 1762. The efforts to subdue a forest and plant secure homes in a land far away from their former more settled abode to the "westward" took most of the attention and energy of these early settlers. So it was a considerable time before the people could make any satisfactory provision for any regular religious services.

But do not forget that these sturdy pioneers were reared in the old towns of Massachusetts under the influence of the schools, the religious institutions and the Puritan preachers of that day. Hence, true to their religious proclivities, the town records of Blue Hill preserve the vote in 1768: "to raise money to hire a person for to preach the Gospel to us and for to pay his board," with the added record, "so that we may not bring up our children like the heathen." It is doubtful if the provisions of this vote were carried out very soon. It tends to show that the settlers hereabouts had regard for religious concerns amid the ravages of Indian hostility and the vicissitudes of making the path of civilization by shore and inland.

About the time of settlement of this part of Maine some interested Congregationalists of Connecticut formed a Missionary Society and sent out missionaries to the newer settlements of New England and to some extent into New York state. From the reports of these missionaries, those which have been preserved, a very pathetic story may be read of the religious destitution of these various regions. A report as late as 1796 relates the pitiable meagreness of church privileges in the counties of Lincoln, Hancock and Washington.

There were scarcely any church buildings where the people could meet and, often where there were, it was next to impossible to secure the services of a minister. The place where we now worship and celebrate so many delightful religious experiences had no meeting-house for several years, and for some time after the first rude structure was built only in part, the people of Sedgwick and vicinity did not know the pleasure of a minister to preach to them regularly.

As this was the general condition the spiritual people of God in the more civilized parts of Southern New England took deep interest in the conditions they heard existed along the coast of Maine. And they seem to have been more anxious about the people living in the territory east of the Penobscot than in any others.

This interest was shared by more than one denomination. Daniel Little, who probably first preached in Blue Hill, was the minister, whose reports to the Congregational missionary society referred to gave such a dark picture of religious destitution. By this he, doubtless, meant the absence of churches, meeting-houses and settled ministers. The fathers felt they were in a sad condition if they did not have a place consecrated to God, where they might assemble for divine worship, did not have an ordained minister to marry couples and give Christian burial to such persons as might die. And if this is religious destitution there was enough of it all along these now Christian shores.

In 1783 a Baptist named Macomber, who had found a work to do in the vicinity of the mouth of the Kennebec River, wrote a very glowing account of the religious needs of that region to a prominent Baptist father, Isaac Backus, in Massachusetts. This letter being read to another man, Isaac Case, stirred his heart to come all the long journey to the Maine coast to relieve these conditions. But no sooner

had he planted Baptist churches on the other side of Penobscot Bay than the news he heard of the needs this side impelled him to find in this region a veritable Macedonia. It is not so remarkable that he crossed to Castine and made a tour to the eastward as near here as Blue Hill. But it is very remarkable that he constantly toured extensively with great frequency from Castine to Mount Desert and on to the province of New Brunswick. The conditions east of the Penobscot constantly urged him away from home to this destitute region. The other brethren caught the spirit; in their associations frequently passing the vote "to send a missionary to preach and administer the ordinances of the Gospel in the eastern country." Father Case was usually the "missionary" and his tours generally took him through Blue Hill or Sedgwick. He was present at the organization of this church, giving the hand of fellowship to its constituent members. And we have receipts declaring that he preached here in Sedgwick in the autumn of 1819.

For the first years Isaac Case seems to have made personal tours this way for the most part. In 1804, however, the Massachusetts Baptist Missionary Society was organized and at its first board meeting appointed two missionaries for Maine, Father Case one of them; he doing most of his work east of the Penobscot, and thereabouts. The spirit and purpose of these Massachusetts Baptists as well as the general opinion entertained of religious conditions along this coast may be judged from some expressions in the introduction which they must have shown in these very parts: "To our Christian Brethren and Friends whose lot is cast in the wilderness, remote from the stated ministry of the Word and ordinances, the Committee of the Mass. Baptist Missionary Society sendeth greeting:—In compliance with their wishes we have appointed our beloved brethren, the Rev. Missionaries, Tripp and Case, to

visit and preach with you as opportunities may present themselves."

By the time these were sent out into this region by the Massachusetts Baptists, the people of Sedgwick and vicinity were enjoying regular privileges and especially gifted preaching from Daniel Merrill, and there was a fine meeting-house and the largest church in the district of Maine. Yet the conditions here presented were the rule not very far from where this church stands. At the time referred to our first town minister was himself going on preaching tours alone and with Father Case even before the organization of this church. Case writes in one of his letters that he had the aid of Rev. Daniel Merrill "who was also out on a mission; we mutually joined together as two brothers engaged in the same great cause."

Along about 1790 appeared in Boston Jesse Lee, the pioneer in New England of Methodism. He was very active in flitting about all over New England on his itinerating journeys to preach the pure gospel of an effective atonement of free grace. By 1794 his District comprehended nominally, Massachusetts, New Hampshire and Maine, but virtually the whole Methodist interest in New England. A year of extraordinary travels and gigantic labors was before him, but influenced by a zeal as steady as it was vivid, he went forth upon it like the sun shining in his strength. He passed in a rapid flight and with unremitting labors through Connecticut, Rhode Island, Eastern Massachusetts and far into the interior of Maine, amidst snow-drifts and wintry storms; back again through Massachusetts, Rhode Island, and the Islands of Nantucket and Martha's Vineyard, and again through Massachusetts and Maine into the British provinces; and back yet again to the interior of Connecticut. It is recorded that about 1793 he crossed the Penobscot Bay and preached in Penobscot, perhaps what is now North Castine. After

this there appears to have been a regular Penobscot circuit. Year after year Lee, alone or accompanied by some other earnest brother, was present in Penobscot and in this direction passing on to the eastward, but halting and preaching everywhere.

There are reasons to believe that he may have preached in the meeting-house in this town, as he came to Sedgwick in his tours. Or if not some circuit itinerant must have done so. For the town voted in 1810 to allow the Methodists the use of the meeting-house the first Sabbaths in August and November.

All this touring of men of different denominations and personalities elucidates two important facts, vital to the study of the religious beginnings of Sedgwick. First, there was a deep sense of the religious needs of the growing settlements hereabouts that impelled men of religious fervor and spiritual power to try to supply the means of grace as best they could in frequent visits. Second, by means of this great interest and spiritual labor the people now growing to considerable numbers received religious privileges and needed Christian instruction and care. Besides, the fact that representatives of three growing denominations, off and on, preached to them in private house, in school-house or in meeting-house, if there was one, gave the people the chance to think deeply on religious truth and to determine what was the truest interpretation of the Bible and of doctrine. This tended to produce vigorous and thoughtful men of religion and to raise the spiritual tone of such churches as should arise. From this on there was sure to develop strong conviction and intelligent faith.

The beginnings of the religious life of Sedgwick is usually associated with the coming to this town of the founder of this church. But the records and traditions reveal that this coming to Sedgwick of a regular minister was

not so much the beginning of after history as the stage of religious progress. because of what had been definitely done before.

As missionary of the Connecticut society before mentioned, Rev. Daniel Little spent much time and labor in these parts, organizing a congregational church of fourteen members at Blue Hill. He probably went about this region. It is recorded that he married very many couples in the various centers. It is very probable that many of your ancestors who established homes by marriage before 1793, had, as officiating clergyman, Little and other missionaries who travelled and preached extensively, making the little church at Blue Hill their headquarters.

It is very evident that these preachers came to Sedgwick; for the town records and proprietors' records speak of negotiations with a certain Mr. Cleveland, looking to his settlement as town minister. The records of Blue Hill church and missionary reports mention his name among the men who preached at Blue Hill. It is likely that during a visit to that place he came to Sedgwick and the growing settlement here took steps to have him settle.

Sometime before 1789 land had been cleared somewhere in what is now Brooklin to build a meeting-house; nothing, however, came of this. In 1784 the proprietors of Sedgwick secured a special act of the General Court of Massachusetts whereby they could have allotments of land for themselves, and for the settlers not proprietors. But these titles were on condition that among other provisions there should be a "meeting-house for the public worship of God" and "settled a learned protestant minister." So we find that the proprietors, at a meeting held September 20, 1787, within one year of this act, voted "a committee to discourse with Rev. Mr. Cleveland to see whether they can agree to settle him." At their next meeting, March 25th of the year following, a meeting in which only action concerning

a meeting-house was taken, it was voted, "that Meeting-house should be built at Benjamin's River on the East side;" that the meeting-house should be 36 ft. by 31 feet. 16 feet stud." A committee, consisting of Benjamin Friend, Moses Eaton, Ebenezer Eaton, was appointed "to set a price on all the work and cost of building the meeting-house" and "to take care of building" the same.

This meeting-house was built, in part at least, very soon. For on the eighteenth of December, 1789, a town-meeting was held in the meeting-house at Benjamin's River. All subsequent town-meetings were held in this old meeting-house until the middle of 1794, after which they were called to be holden in the meeting-house, which had been built that year, and is now known as the town-house. The location of this older building is pretty definitely located, because old roads are described on the records with reference to the "old Meeting-House," which means that built in 1788 or 1789 on the East side of Benjamin's River, so-called. It was located on what is called the Point north of "Aunt Sukie Eaton's cove." It was set about forty rods from the river where the settlers forded it. Traces of its foundation have recently been identified by reputable citizens whose memory and judgment are trustworthy.

Here for six years or so the people of this town (perhaps numbering about 500) on both sides of the river met to worship God, and to make the beginning that led their first pastor to say of them before his death: "This people were . . . a thinking and remarkably religious people. About one-half of the adults were considered truly pious. . . . They were humble and desirous of knowing and doing the will of God." Here we know Mr. Cleveland must have preached four Sundays in 1789. Here Rev. Daniel Merrill must have preached those eloquent sermons in 1791, which made the people so anxious to have him as their minister that they renewed their call after

an absence of a year and a half. Here stated services were first held. So that spot recently identified is the religious Beth-el of Sedgwick's religious privileges.

About this Mr. Cleveland, with whom negotiations for settlement were opened, some facts and surmises are of interest. Somewhere near the middle of the eighteenth century two sons of a famous New England Congregational preacher, John Cleveland, attended Yale college. It is related that they once attended from curiosity a Baptist meeting near New Haven. For this highly suspicious act, they were severely censured by the president and peremptorily suspended from the college. These two young men afterwards became regularly ordained Congregational ministers; one settled over a church, becoming a famous theologian and preacher; the other Cleveland was, perhaps, of a little less ability in those lines, though he became very useful in relation to Dartmouth College, and in evangelistic tours, several of which he made about the time our records speak of the town voting "to clear three acres of land for Mr. Cleveland's house, to pay one-half of Mr. Cleveland's salary the present Fall" (1789). About the time in question he made his home in the vicinity of Gloucester, and is known to have preached extensively, as calls came to him. About this same time a man by this name did preach at Blue Hill, and our town and proprietors evidently had relations with this Cleveland, for he did preach here for a time, and it looked once, as if he would be a settled minister here, and have the honor of laying the cornerstone of Sedgwick's religious life. If the Cleveland who came near being town minister in 1789-90 was the same man who was suspended from Yale College, the settlers of this town had for those times the rare privileges of preaching from a man of intellect and independence. At least one thing is certain that the first attempt to provide religious privileges here is connected with the building of the old

meeting-house, built in 1788 or 89, and with the attempt to settle Mr. Cleveland, who had preached several weeks.

Evidently owing to the fast growth of the settlement in the limits of the town of Sedgwick, along in 1790 there was much agitation concerning whether the people should go to church at one or at more places. Several conflicting votes were taken, first to have one meeting-house (which would probably be the one at Benjamin's River) and then to have two (which would give one for the Naskeag district, and one in the vicinity of Gra's or Walker's Pond). Then the proprietors would vote to raise money to finish their present meeting-house, and the town would annul its vote for two places. This can only be accounted for by imagining how the town was fast settling in different parts, and there were three distinct views as to the matter of church privilege. One set wanted one here at the village, because the mill of Moses Eaton was here, and here was to be the business center. Another set wanted to have a meeting-house down near the place on Naskeag Point, where the first settlements had been made. Still a third element was anxious to have a meeting in the western part of the town. These three ideas evidently strove for mastery. But not until the arrival of Rev. Daniel Merrill did the question find solution. Even then it was a compromise. He was hired with the understanding that he should preach four days every year at each end of the town.

Moreover, not fully satisfied with the location of the meeting house then standing, they provided to build new meeting-house in the exact center of the town. So a committee was appointed to determine that spot. Accordingly that was found to be on land of Benjamin Friend. So the new meeting-house was built in 1794, where the Town House now is (which is a part of that fine edifice for 1794). And for forty-three years this second meeting-house of Sedgwick was in use by the inhabitants, and in it occurred

great scenes. There were preached the great sermons which awoke the people to the claims of God, and which shook this whole town in a way we can scarcely imagine, as Rev. Daniel Merrill, the great pioneer and father, delivered those "Seven Sermons on the Mode and Subjects of Baptism." This is enough to make any four walls sacred. Thirty years ago Rev. C. G. Porter in an address "in memory of the Fathers in the Baptist ministry of Maine" says he believes the old house in which Merrill preached those epochal sermons still in part stands; and adds: "And it ought to stand, as long as its timbers will hold together, like some old dismantled fort, out of which round shot, hot shot and shells have rained upon the enemy's lines." Indeed, that old church is the monument of a great man's sway over a noble people, your fathers and mothers, of great surrenders to Jesus Christ and mighty conflicts whose victories are apparent in illustrious names in this present strong church, and in this beloved town of morality and patriotism.

Thought of the old meeting-house on the hill is associated with the name of the man who became Sedgwick's first Town Minister. At the annual town meeting in 1791 five votes were passed relative to providing church privileges. A proposition to raise 500 dollars to build two meeting-houses was defeated; the selectmen were instructed to provide preaching four months during the summer; the town was to be divided into three districts for preaching; one-half of an unexpended Great Tax was appropriated for preaching. According to this action the people seemed to have determined to settle a minister. Negotiations with Mr. Cleveland must have caused a general desire for a settled minister. The selectmen sent for Mr. Merrill through some other person. If Mr. Cleveland was the one spoken of, a man whose relations with Dartmouth College were close, it may be that Benjamin Friend, Wm. Wells and

Nicholas Snow, sent to Mr. Cleveland who recommended the man who had graduated at Dartmouth less than two years before. Mr. Merrill in his first sermon in Sedgwick this same April says, he had been sent for through an intermediate party.

At any rate Daniel Merrill came to Sedgwick to fulfil a four months' engagement. He preached, in all probability, in the old meeting-house on the Eastern side of Benjamin's River, some Sunday in April, using as his text Acts 10:29. "Therefore, came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?" In this sermon he declared the purpose of his ministry and the pure evangelistic tone of preaching they might expect from him.

It appears that this young preacher was more than ordinarily satisfying to the people. For on May 13, probably only a few Sundays after his first visit, the town voted "to see if anyone would object against the selectmen for the time being employing Mr. Merrill the four months as voted in annual meeting or the fourth of April." After two months more his popularity had so increased that a meeting was called "to see if the town will agree to employ Mr. Daniel Merrill any longer time than they have agreed for already," when the original four months was lengthened by six weeks additional service. Yet in September steps were taken looking to his settlement as regular town minister; two meetings were held for the purpose; and the way seems to have been fully cleared for establishing a regular church with full church privileges.

The meeting-house before referred to, being the property of the proprietors and not wholly satisfactory in location, the first provision was as to erecting a suitable building. So many projects for church meeting places had been proposed that this confused condition required settling. So they voted to disannul all previous votes as to meeting-

houses, and "to have a meeting-house as near the center of this town as the land will admit." To accomplish this a committee was chosen to go and see where the center of the town is, and to say where the meeting-house shall be built. Accordingly David Carlton, Solomon Billings, Ebenezer Herrick, John Walker and Samuel Hale selected the spot where the town-house now stands and the gift of Benjamin Friend of land for the same was accepted by the town.

At this same meeting further votes were taken looking to building one commodious meeting-house in the determined center; and a formal call was given to Daniel Merrill to settle as the town minister and as a Congregational minister. Further to show their interest in his settlement, they voted to clear land for tillage and for a house, said house to be 36 feet by 28 feet, to board same, finish one-half of said house and dig and stone cellar, the house to be seven feet stud, gambrel roof. This house was to be finished in 18 months, and "Mr. Merrill was to have a salary of (£50) 250 dollars a year for the first three years and (£75) 375 dollars after the expiration of the three years, during the time he shall supply our pulpit."

At a subsequent meeting in the same month further provisions were made for building a new centrally located meeting-house, and for cementing the proposed contract with Mr. Merrill. The records say, "Mr. Merrill's salary was to be paid every six months annually, so long as he personally supplies our pulpit." "Mr. Merrill must expect to preach in the year annually four days at one end of the town, and four days at the other;" "Mr. Merrill have four weeks to visit his friends at the westward, or elsewhere, the same being redacted out of his salary." At another subsequent meeting this seeming want of generosity was overruled by the vote to pay his salary for this respite to visit his friends, and the following may have been a healing balm: "Mr. Merrill's salary be paid, suppose he should be

sick for a month or six weeks annually, with any common sickness, the same as if he were well."

Notwithstanding all this very full evidence of the pleasure of the settlers in this preacher, and of the disposition of the town to make full and generous provision for those times in order that they might establish public worship on a strong basis, and their chosen minister might have a home and a church, the young minister seems to have failed to accept this hearty and flattering call. For he went away giving the people no definite answer. And in March, 1793, seemingly after being left without church services, the town voted to hire 200 dollars, and to appoint the selectmen to hire preaching the present summer, and secure a minister.

Though the settlement of Merrill seemed to have fallen through, about this time, negotiations were again opened with him, and June 19, 1793, he gave an affirmative answer to the call extended in 1791. This most pleasing result stimulated formal action looking to carrying out the plans of 1791, for minister's house and meeting-house, which latter was probably completed in 1794.

By the securing of a town minister, time was ripe for the organization of a church. In fact, Sedgwick followed a different plan than Blue Hill, where they formed a church organization twenty-two years before their first pastor was settled. Here the opposite plan obtained of carefully and definitely determining the preliminaries, and then organizing the church after they had a town minister and a suitable minister settled by a unanimous vote.

Soon after Rev. Peter Powers and other delegates from the Congregational church on Deer Isle came and examined a number of Christians in this town, some of whom had joined the Deer Isle church. On July 8, 1793, the Church of Christ in Sedgwick was constituted thus with twenty-two original members. They were Daniel Merrill, Jonas Dodge, Richard Wells, Ebenezer Eaton, Abel Billings,

Amaziah Dodge, Ebenezer Herrick, Solomon Billings, Nathan Osgood, Elias Bartlett, Silas Bunker, Sarah Dogherty, Lydia Dodge, Mary Bunker, Lucy Emerton, Hannah Douglas, Abigail Biard, Marcy Dodge, Abigail Billings, Hephzibah Cleaves, Rachel Smith, Joanna Hawley. The records say, "The above persons were all who composed the first Christian church which was ever constituted on the shores of Sedgwick. May God of his infinite mercy grant that it may continue a pure church so long as the sun and moon endure. May he never suffer the gates of death to prevail against it." The prayer of that sainted first town minister and devoted pastor has been fulfilled so far for nearly one hundred and twelve years. For this is practically the same church of Christ in Sedgwick, though changed from the Congregational to the Baptist platform in 1805.

On that same day, the eighth of July, 1793, the town church adopted certain articles of faith, and a covenant. The organization of this original town church was soon followed by its proper recognition, and the ordination of its pastor. So on September 16, 1793, a council was convened with pastors and delegates from Deer Isle, Newburyport, Byfield and Salem. They declared themselves satisfied with the examination of the candidate, and on September 17, 1793, he was ordained with the following program: Powers of Deer Isle gave the charge to the people and offered the ordaining prayer; Dr. Samuel Spring of Newburyport preached the sermon and gave the concluding prayer; Parish of Byfield gave Mr. Merrill the right hand of fellowship.

Thus was fully established the first church of Christ in this town with the man as its under shepherd who was to lead them, almost continuously by influence or in person for the next forty years.

The good favor of God attended his labors. With the new and commodious house occupied the next year, with the country fast filling up with settlers, and with the more than ordinary ability of a consecrated minister of recognized learning, the young church grew in numbers, in spirit, and in influence. Besides New England was swept by a great revival about 1798, due largely to the evangelistic work of Jonathan Edwards and George Whitefield. There was no under-or cross-current of an unevangelical tone to disturb the progress of a strong work of pure grace. Daniel Merrill preached with eloquent directness to the will of the people here; he had a large, respectful hearing; people came from all about to hear him and to come under his influence; he went far and wide during this period to preach Christ and Him crucified. One of the early settlers of this town moved his family from farther north so as to bring up his family under the vigorous and nourishing ministry of this man, whose power was famed far from Sedgwick. Thus the Church of Christ in Sedgwick had additions constantly. From 1798 to 1801, those who came in were the result of the precious revival that gave sinew and strength to our religious beginnings.

From the organization to February, 1799, when the great revival began, twenty-six united with the church, making forty-eight members to that date. But during 1799, seventy-two were received; in 1800, fifteen; in 1801, one; in 1802, fifty-two; and in 1803, six more. In 1805 the town church numbered one hundred eighty-nine, and was said to be the largest protestant church anywhere in the District of Maine. Its influence was almost as extensive.

Rev. Daniel Merrill was a host in himself; but owing possibly to his extensive tours from New Brunswick to the western edges of the state, in 1796, Ebenezer Eaton was chosen after the custom of those times an elder. And at the same time deacons were appointed in the persons of

Amaziah Dodge and Abel Billings. These were increased in 1801 by choice of Jonathan Allen as elder and Samuel Herrick as deacon. Thus the first deacons of the present church were high office-bearers in the older body.

Toward 1805 the old town church was strong and well-equipped in pastor, in officers, in members, in meeting-house, in prestige, in revival spirit, in everything which could develop an influential church of Christ. But influences were at work in the church which operated in pastor and leading members to test the Scriptural argument for believer's baptism. Discussion and the preaching of the famed "Seven Sermons on the Subjects and Mode of Baptism," (autumn of 1804) resulted in about three-fourths of the church imbibing so-called Baptist sentiments against infant sprinkling, in favor of the biblical interpretation of New Testament baptism as immersion.

A climax was reached, when at the call of the opponents of this result a town-meeting was held on January 28, 1805, to determine public sentiment as to the way things were tending in the town-church. A decisive vote showed the town was in sympathy with the change from the Congregational to the Baptist platform. For the vote made the town church Baptist and hired Rev. Daniel Merrill as a Baptist minister. Thus the town gave its sanction to a Baptist church four and half months before there was one in the ecclesiastical sense.

The church, however, took action to this end on February 28, and the formalities occurred on May 14 and 15, 1805, by the assistance of the men from abroad whose names have become historic in connection with this very historic church.

This old church with its changed form grew apace with the years, still enjoying its prestige and extending its influence. In 1828 the present Brooklin church went off, and in 1843 the one at North Sedgwick. After a few years

it ceased to be legally the town church, but it still retains the influence it has always had, so far as the above churches have not assumed a part of the territory.

Thus are sketched the events, the causes, the developments, the influences that tell the story of religious beginnings in Sedgwick. Thus must be understood the religious factor of our town life. Out of the old town church sprung the influences in the formation period of the town which made our citizens law-abiding, home-loving, decidedly religious and responsive to every force for real moral and civil upbuilding.

Sedgwick has sent to all the wars its heroic sons. A good quota of men living here in 1775-1783 fought in the revolution. Babsons and Watsons have been called to my attention. Shadrach Watson died as a ship prisoner in an American port confined by the English.

During the war of 1812 this town suffered extremely from the attacks and depredations of the English vessels. It is said that the English naval officers used to spot trees in this town with the mark of the royal navy, wherever they found excellent timber for the royal ships of England. The English occupied Castine and spread consternation and misery everywhere. From the records it appears on account of this occupation town affairs and meetings were suspended until after the war was over. On one occasion the people sent a delegation to the English officer at Castine to beg his clemency and to beseech a cessation of his cruel overrunning of this town and of the trouble caused by the English soldiery. At the outbreak of this war votes were passed to buy and store powder and other stock in a safe place. After due consideration it was on one occasion stored in the loft of the meeting-house and on another under the stairs in the meeting-house. The danger of its being ignited by the dynamic preaching of the first minister was probably passed. It was arranged that any sudden

danger of attack might be warded off by a signal which was hoisting a blanket and firing three shots.

Then came the so-called Aroostook War, in which many of Sedgwick's finest men bore a worthy part. "General" Dority had a high commission, and the father of the orator of this Home Day celebration also was lieutenant colonel in this episode of Maine history.

The Civil War, too, on land and sea, had a noble band of men from old Sedgwick. Just how many went from here I can not say. But it is a pleasant fact that Sedgwick did no small part in saving this union from disruption and from a great moral wrong. And the survivors of the Sedgwick boys of the Civil War unfurled our town flag to the breeze at the beginning of this Centennial.

A noble word ought to be said concerning the men who have held honorable office in this town and who have represented it in the General Court of Massachusetts until 1820 and since that time in Maine legislation. The facts in my possession are so incomplete that I prefer to be impartial; mentioning none until I can do justice to all. This may be declared that Sedgwick has been represented by its worthiest sons and the town has enjoyed the services of men of staunch character, of sturdy independence, and of more than ordinary ability. This has made our affairs to move forward in a statesmanlike manner, so that Sedgwick ranks high, in the list of our Maine coast towns, for morality, for thrift, for peace-loving character and for all that ennobles her homes, her state and her nation. Well might she take the motto of her Herrick family and make it her seal: "Virtue makes all things noble."

To the visitor back to the old home, it might seem that Sedgwick has no industrial life. But let none forget that once Sedgwick was one of the busiest places on this coast. Before this town was divided (*Brooksville set off in 1817, Brooklin in 1849*), hundreds of ships and vessels were

built at Sedgwick Bay, at Herrick Bay, and this activity was very great in our own Benjamin's River.

There are old residents who relate how the Carltons built good sized craft on their side of the river and how this one and that one put afloat boats fitted out here. I wish I could give you the list and I think you could get a picture of how this town was built up, as men sailed the sea and brought back their honest gains to develop and beautify their native town.

Quite early Moses Eaton built a dam and had a mill here. But in a few years he linked his brothers, possibly others, in a partnership to extend manufacture. So a larger and better dam was built farther down the stream just below the bridge. This gave a better head and a fuller supply. On this end was the saw mill, the grist mill nearer the center; and a cloth mill was on the other end.

There was much carding of wool in those days. One mill existed above the Carlton brook and some can remember the Briggs mill on the hill to the west of the meeting-house. The building was brought down and is now standing on the wharf of Smith Brothers. The existence of these industries shows how thrifty were the people and how there was once in this town considerable manufacturing.

In recent years there has been utilized the abundant resources of Walker's Pond by the construction there of the extensive ice plant above Sargentville. This is one of the largest affairs of its kind, and when in full operation employs a great number of persons and turns out a very large out-put which goes annually to southern cities.

Mercantile interests have been fully developed here. Very early there have been stores in this village kept by different persons with a growing trade. The Sargents many years ago began a store in the Reach district. This has become a considerable plant of about eleven buildings with an extensive trade. This plant has, while developing what

has become the W. G. Sargent Co., brought into existence the thrifty village of Sargentville.

I wish I knew more about the various industries and stores which grew up in this town years ago that I might chronicle this feature of our life of the past. But it should be mentioned that the store now kept by Smith Brothers, whose trade is ever extending, is a very old stand, running back for a good many years.

A good deal of attention might be given to the growth of education in this town. From the earliest period the citizens made ample provisions, for those times, for the training of the children. In a very early town-meeting the major items were for locating no less than six schools in as many school districts. While it is amusing to know how meagre were the salaries of teachers, how crude the educational privileges and how simple the accommodations, the earlier people seem to have felt the deep need for the best education they could give. They appropriated considerable sums, they appointed the best people in town for teachers and for superintending committee, paying these fifty cents for each visit. It is remarkable how early they supported a man's school which was supposed to mean a better one. We know that Daniel Merrill, Jr., was educated for the work of a teacher, and taught in this town; also that men studied the art with him. There are present in the museum the very maps used in this town by Rev. Ebenezer Mirick as a man teacher. I regret that I have not been able to investigate the history of education in this town sufficiently to give you a fuller, more interesting description of its rise and growth. Let me say, however, that he who was resident and town minister for the better part of forty years was a great educator and understood the movement for New England culture. It is to be presumed that a man who could found a Maine college and conduct in this town a seminary for training ministers, would have

great influence and interest to lay secure foundations of public education in his own town, where he was the recognized leader in town and state affairs. Moreover, this town shows signs of a very high order of intelligence and more than ordinary acquaintance with advanced learning. Its sons have gone out for higher education; and more than an average number of its daughters have prepared themselves for teaching in the Normal school at Castine. If we are true to the educational traditions of Sedgwick, there will always be fostered the best lower schools, our high school shall become a permanent department of our town program, and American colleges shall receive for higher training your sons and daughters.

I have tried to trace for you some of the outlines of your early town history. I am perfectly aware of unsatisfactoriness. The omissions are very many. Let me tell you your records are in perfect condition, your sources are numerous, the material is multiple, the amount of interesting facts and important incidents is above the average. Out of this wealth of undigested historical material I give you a few hints here and there of what was done over a hundred years ago to people this section with noble representatives of our sturdy Anglo-Saxon race. Believe it, treasure it. This town of Sedgwick is a noble people, is a beautiful spot and has done a worthy part in glorifying a glorious country. Let your hearts swell with patriotic pride and home affection as you come back again to the old fire-side and sing and think of Dear Old Maine.

I've looked today on the dear old hills,
The dear old hills of my early home;
I've looked with eyes that were dim with tears,
That came with thoughts of former years;
When, like a fluttering, unfledged bird,
I nestled within my warm home nest,
And knowing no sorrow and fearing no pain
I first peeped out on the hills of Maine.

I've walked today in the grand old woods,
The grand old woods that my father loved;
I've pressed my feet on the mossy sod,
The very same that my mother trod;
I've picked the berries so ripe and sweet,
I've breathed the pine tree's fragrant breath,
And the fairy fountain once again
Has filled my cup in the woods of Maine.

I've bathed my brow in the tranquil lake
That dimples and smiles in the summer sun,
I've gathered the lilies so pure and white,
With a tender touch of my old delight;
Till I longed to lay my burdens down,
And sink to sleep where the lilies grow;
I'd wish no dirge but the soft refrain
That the waters sing in the lakes of Maine.

I've stood today by the lonely graves,
Where rest the friends my childhood knew,
The breeze stole out of the quivering fir,
The bee flew round with indolent stir,
The wild bird sought his hidden nest,
The myrtle wreathed the tangled path—
And the blinding tears fell down like rain,
As I bowed my head o'er the graves of Maine.

O glorious, glorious hills of Maine!
O beautiful, beautiful woods of Maine!
O lakes with wealth of shimmering waves!
O silent spots of the silent graves!
Though absent long, I've wandered far,
Through every change does my heart retain
And smiled and wept 'neath other skies,
Its early love—for my dear old Maine!

REV. DANIEL MERRILL, A. M.*

AN APPRECIATION

BY HIS GRANDSON, REV. SAMUEL PEARCE MERRILL

In the State of Massachusetts, in the cemetery at Georgetown, formerly a part of Rowley, are the tombstones of "Mr. Thomas Merrill, who died April ye 30, 1774, in the 72nd year of his age, and Abigail Bartlett-Merrill, widow of Mr. Thomas Merrill, died October ye 29th, 1784, in ye 74th year of her age." Close beside these and in as good preservation are two others inscribed as follows: Dea. Thomas Merrill died December 26th, 1820, Æt. 81.

A friend to virtue and to vice a rod:

A moveless pillar in the church of God.

Why weep ye christians, for the loss sustained?

Doubt not that by your loss, his soul has gained.

Mrs. Sarah Friend-Merrill, consort of Deacon Thomas Merrill, died January 7, 1813, Æt. 71.

Mortals! How few among your race

Have given this thought its weight;

That on this present moment hangs

Your everlasting state.

The first pair were the grandparents, the second pair were the parents of the Rev. Daniel Merrill.

Mark the names of the wives. They are so familiar in Sedgwick: Bartlett and Friend.

Near this cemetery in Georgetown, there is still standing a large frame house, something like 50 by 35 feet, the rear roof sloping down to one story. This house was purchased in 1743 by Mr. Thomas Merrill, named above.

*Delivered on Sunday, June 11, 1905.

In that house, that was at last accounts tenanted by a descendant of the family, the Rev. Daniel Merrill, the second of twelve children, was born March 18, 1765. Here his childhood and youth were spent.

The first that we hear of him publicly, is found in the town records that chronicle his enlistment in the revolutionary army as a substitute. The paper reads as follows: "This may certify that I, the subscriber, have enlisted in the Continental Army, for three years from the date hereof for Mr. Benjamin Jackman and others classed by the selectmen of Rowley to procure 11 men for the Continental Army for three years, and have received thirty hard dollars as Advance Pay and an Obligation for one hundred and fifty pound, the full sum stipulated for my said three years service, by the above-said class. Rowley, February 1st, 1782." He was then nearly seventeen years old and he served for the full three years for which he enlisted. It appears that through the dishonesty of Paymaster Nelson the sums due him for this service for the year 1783 were not paid. It is supposed that the vouchers were dishonestly disposed of, as Mr. Merrill says "I sent for them, I know not how many times, (See letter to Senator Holmes) but obtained them not. In the year 1790 I applied to Congress, then sitting in New York. I went as far as Stratford in Connecticut, with the purpose of presenting my claim personally, but then changed my purpose and wrote." In this effort he had not succeeded as late as November, 1821, when he wrote to Washington, to United States Senator Holmes, stating that there was then due him for services as a Revolutionary soldier, \$915.00; and that he had sent to Congress as many as five petitions. I understand that this claim was paid a few years before his death.

The next step in his career was one of no small moment, for we find that immediately after his return from the army

he went to college. He and two of his brothers, the Rev. Joseph Merrill and the Rev. Nathaniel Merrill, were graduates of Dartmouth and were all Congregational ministers. The Rev. Daniel Merrill graduated in 1789 and stood among the first in his class. After his graduation he studied Theology with a neighboring pastor and did some preaching in and about Rowley and even in some of the adjoining states. In a brief time there was an emigration from Rowley and the towns adjoining, to the eastern shore of the District of Maine. With this fact he of course was familiar, and it would seem that he must have visited the Sedgwick settlers at the time of their location in this part of the country. He was married August 14, 1793, to Joanna, daughter of Deacon Benjamin Colby, of Sandown, New Hampshire. With her he went at once to Sedgwick, Maine. A church was forming, and the Rev. Daniel Merrill was ordained as pastor, September 17, 1793. His wife died on the 28th of the following month. His work was successfully carried on, notwithstanding such a heavy affliction, and on the 14th of October, 1794, he was married to his second wife, Susan, daughter of Col. John Gale, of Salisbury, New Hampshire. This was a long and happy union. The ardent preacher found in his wife a woman of poise and good sense and one who was loyal and affectionate, and devoted. She became the fond mother of thirteen children, all of whom lived to the age of manhood and womanhood. That she was a woman of strong constitution, excellent economy, rare industry and a true helpmeet, the family life demonstrated in the presence of you all.

The sermon at the ordination of the Rev. Daniel Merrill was preached by Rev. Samuel Spring on 1 Corinthians 2:2. This pastorate from the first showed a spiritual and evangelical earnestness that resulted in a comparatively rapid growth of the church, as understood to be, the largest church in the District of Maine at that time.

This man, rather short of stature, was possessed of a vigorous and solid physique, florid complexion, blue eyes, quick motion and ready speech. If we could but know his experiences of personal religion, we might find the key to those traits of character which came out so wonderfully in his spiritual leadership. The first of these was his upright and downright loyalty to his Master, and to his people. And this loyalty was the key to his action, to his preaching and to his influence. This loyalty showed in the candor of his mind; in the steadfastness of every advance he made in his search for the divine truth and light; in the faithfulness and transparency with which the truth and the light he received, were reflected upon his people; in the clearness with which he made known to each one of his responsibility in so far as light had been received; in the iteration and reiteration with which he presented the steps of his own and of their progress; in the patience with which he waited for those who were slow in their grasp of the truth, so that through no precipitancy they might be led to decide adversely as against their own souls, or be stranded and left behind in the great religious movement; in the restraint with which he held back those who were in advance of himself as to the acceptance of Baptist Principles and Polity; while at the same time he did not dampen their ardor or diminish their zeal. Like a true spiritual Father he was anxious himself to be right and anxious for the least of Christ's little ones to be right as well as the strongest. He marched along in the midst of the little band until by God's grace they and he together went through the waters of Baptism and came out a baptized church of God without a remnant of Rome amongst them.

New Life.

The community went with them, so that when the election of a Parish minister came around, he was still selected as their chosen pastor. A new ordination took place, of which the printed sermon remains. It was preached by Rev. Thomas Baldwin, from the text Jude 3. That must have been a stirring time! The brethren from far and near; the experiences; the baptisms; and a pathetic scene it was when being troubled for his master, the faithful old New Foundland dog went down into the water, calling forth the devoted response from Mr. Merrill, "I hope I shall always follow my Master as faithfully as my dog follows me." How glorious a Jordan became the Benjamin's river that day! From that time the former activity was augmented, the devotion increased, the faith strengthened, the courage emboldened. Henceforth he was not his own. He belonged to his church, his Parish, his denomination, his country, the world, for Jesus' sake. Now, positive but unassuming, he girds himself as an apostle to defend the faith by his writings, by his sermons and missionary journeys and by his counsels toward the organizations needed among the churches. At this time he was 40 years of age and his family already numbered six children. He had been pastor of the church over ten years. They had been active years and the written sermons, up to this period, numbered 825, showing that the pulpit had not been neglected, while the membership of the church tells the story of the evangelistic work that had been done. Now came the development of this new life. It was late for a man to begin over again and get his bearings among new interpretations of scripture and of teaching; to form new ministerial and church relations, to leave old friends and associations for new ones; to take hold with a denomination that had little but its future before it. Sturdy as a trooper

he heard the call of duty, and much as it cost him of opposition of relatives, fellowship of friends, risk of the untried venture; acknowledgment of the mistakes of the past; dependence of his family on the future; he left all in the hands of his Master and followed Him without a question or a misgiving. Through a long process the change had come. One can trace the process from month to month by the sermons that he preached. What I give you here is to be found in these sermons or in his letters. Some of these early steps can be traced in a sermon preached September 1st, 1804 (761) where he uses the text, "The way-faring man, though a fool, need not err therein." In this he shows to his people that no matter how unlearned any one of them may consider himself to be, he could and ought to know and understand for himself the simple truths of the gospel. In this he was encouraging them to search the scriptures and know of the doctrine. We next note what he says in a sermon of January 29, 1804. This reveals something of the strong and unscrupulous opposition that he had at times to meet and overcome. Text, Revelation II, 6. "This thou hast that thou hatest the deeds of the Nicolaitans, which I also hate." At one part in brackets, (perhaps indicating that they were not used), are these words: "One of these boastingly said last week, that within twenty years all ministers of the Gospel would be put down or turned out." The same person did, at the last Town Meeting as I have reason to believe, greatly misinterpret my character and conduct. The like, I expect, will never be suffered again. The Moderator of any Town Meeting has a right and ought to stop all such defamatory declamation. Every one who loves the peace of this people, will hate the deeds of those Nicolaitans, who are laboring to deprive a minister of the confidence of his people. Have not I property? Have not I a family? Have not I rights at stake as well as any of you? Are not your liber-

ties and mine embarked in the same bottom? Am I not acquainted with the situation of the world and of our country as thoroughly as any of you? Have not I a capacity to discern the signs of the times? If this be the case you are under obligation, not so much to me as to God, and your own consciences, to take heed how you listen to those who would lessen that confidence which you have, greatly to your praise, honor and happiness, reposed in me for ten years past."

November 29, 1804, in his Thanksgiving sermon, we note the great progress made. "God's mercies toward the church are in some respects manifestly on the increase. Our numbers have not been augmented, but our light is increasing, our graces are, it is hoped, improving, and the Shepherd of Israel is leading us out of the wilderness, and he will, we hope, lead out many others by our means. How great is God's mercy to open our eyes, that we should no longer practice upon the traditions of the ancients, to the rejection of one of the ordinances of Christ Jesus. How precious is this light and liberty increasing among us. O may it increase everywhere!"

In his sermon of January 4, 1805, he says: "I give you a little particular instruction, which may profit you in the varied occurrences of the year. We have passed through many solemn, interesting scenes, scenes which will have weighty consequences through, or all along in, eternity. But perhaps the most momentous which we have ever seen, or shall see in time, are to take place this year. This year many of us shall probably, either turn aside from the right way, and embrace an error, or be constituted, or gathered into a church according to the Apostolic order. The former of these is to be greatly deprecated, the other is to be greatly wished. Either will have lasting consequences. Our future, not to say our present happiness, is greatly concerned. Not only so, but those who shall be specta-

tors will share in the greatness of the matter, for such as approve the wrong, or condemn the right, will find themselves largely affected. Not one will be, on the whole, an unaffected spectator."

In sermon Number 853 he says: "It is worthy of remark here that there was never one who suffered death as a witness for sprinkling or partial washing for baptism; nor for the baptism of infants. It is also worthy to be mentioned that multitudes have suffered martyrdom for defending immersion as the only gospel baptism, and believers as being the only gospel subjects of baptism."

In sermon Number 822 he says: "If, according to Acts XIX, 7, disciples who have been baptized must be rebaptized, because not baptized in the right name, or by the right baptism, surely we who have not been baptized in any name, nor by any baptism, must be. You may reply, we have been sprinkled in the name of Christ; yes, but who required this at your hands? My brethren and people, I have opened my text before you at this time not because I should have chosen it before other texts, had it not been the devil appeared to throw it in the way of a number of God's children to worry them, and to keep them from the truth. I should be glad if he may not be suffered to bring up any more texts in a perverted light, but should he, I will try to help you out of his snare, the Lord helping me."

I pass over here what can be gathered from the Seven Sermons and the Autobiography, leaving that ground for others. The great day was coming. What brave and complete, and conscientious and enlightened steps had been taken. Most of the church were already satisfied, and were with their pastor. A few weeks more and nearly every one of them stood on the other side of the Jordan of baptism. Here is an extract from one of the letters he received from one of the Massachusetts Baptist ministers, Rev. Elisha Williams, of Beverly. It is dated December 4, 1804. "I

am very happy to learn by your letter of the alteration of your mind respecting the Mode and Subjects of the Divine Ordinance of baptism. I believe that special grace from God is as necessary to bring off a real Christian from his false notions of Infant Baptism, as to convert a sinner from the error of his ways. I think I can form some faint idea of the struggle you and your brethren must have passed in their own bosoms, and rejoice that truth opens with a satisfaction to your mind." His determination was fully taken to make the change and the reasons for it, as widely known as possible. Accordingly we find him in correspondence as to the printing of his Seven Sermons on Baptism. The Rev. Elisha Williams writes, "I shall cheerfully render any assistance in inspecting the press should you procede to publish at Salem, as proposed."

Preparations were also in progress for the coming of the ministers who were to participate in the establishment of the new church. In this same letter Rev. Mr. Williams says, "I feel at present as if it would be very agreeable to me to make you a visit for the purpose you mention, and I believe Dr. Baldwin would likewise."

His Publications.

As an apologist for Baptist Church Constitution and Ordinances, I do not know of any one who at that period in America had been the author and publisher of so many. The first of these were The Seven Sermons. I have copies of these, published in Boston, Worcester and Newport. I presume they were published in still other places. Of the editions published in Boston I have a copy of one bearing the imprint of the 10th edition.

They awakened a general and far reaching interest, and one that was not ephemeral. They were spread over a space of fifteen years. They were sought by the demand of Min-

isters and Associations. They were distributed throughout New England and into the state of New York.

Writing from Salem in 1819 the Rev. Thomas Baker says "I wanted to learn what was the general wish of the people in this region, about your writings. I believe it is the universal wish of the people in this part of the country that you should proceed. I have circulated subscription papers, and am circulating them through all this region. In some towns they have obtained upwards of fifty subscribers. I think there is no danger of printing one thousand copies. There are many of his people that are dissatisfied with Mr. Prime's book, and are almost persuaded to forsake him."

The Rev. Mr. Willey of Lansingburg, N. Y., writes May 11, 1819, "I inform you that the Shaftsbury Association meets in Pittstown, eleven miles east of this, on the first Wednesday in June next. If it is possible for you to meet with us it will be highly gratifying to the feelings of the brethren in the ministry. Also will greatly facilitate one object of your journey, the distribution of your intended publications."

His publications followed one another quite rapidly. With his *Seven Sermons* were bound an account of the Constitution of the church and the exercises at that time. Also a *Miniature History of The Baptists*. Then followed "Twelve Letters to Rev. Samuel Austin," 84 pages. Along with this were "A few Words for Rev. Samuel Worcester"; "A sermon at the ordination of the Rev. John Billings," 1826.

Another sermon, "Balaam Disappointed," 30 pages.

Letter to Benjamin Worcester, pastor Fairfield, Vt., 24 pages.

"Election Sermon before the Governor and Council and Legislature of New Hampshire, "The Kingdom Of God."

"Thirteen Letters, The Gospel Church Vindicated," in reply to Nathaniel S. Prime, 208 pages, 1819.

Mr. Merrill's Answer to the Christian and Other Inhabitants of Sedgwick. Newburyport, 1801, 8 vo. pp. 20. Printed by Edward M. Blunt.

Open Communion with all who keep the Ordinances as Christ delivered them to the Saints. Eight Letters on Open Communion addressed to Rufus Anderson. Boston, 1805, 12 mo. pp. iv (5x83). Printed by Manning & Loring.

The Gospel Rangers: a sermon at the ordination of Elder Henry Hale. Buckstown, 1807, 8 vo. pp. 20. Printed by William W. Clapp. The same; second edition; Springfield 1807, 8 vo. pp. 20. Printed by Henry Brewer.

Letters occasioned by Rev. Samuel Worcester's Two Discourses on the perpetuity and prevision of God's Gracious Covenant with Abraham and his Seed. Detecting by plain Scripture, stubborn facts and sober reason, some of his gross misrepresentations, unfounded assertions, and sophistical arguments. Boston, 1807, 12 mo. pp. 92.

The Second Exposition of some of the false Arguments, Mistakes and errors of the Rev. Samuel Austin. Published for the benefit of the Public. Manning & Loring, Boston, 12 mo. pp. 58.

The Christian Banner, A Sermon preached before the Lincoln Baptized Association, and at their request made public. Manning & Loring, Boston, 12 mo. pp. 24.

The Kingdom of Heaven Distinguished from Babylon, A Sermon delivered at the Introduction of the Lincoln Association, Sept. 21, 22, 1808. William W. Clapp, printer. Buckstown, 1810, 8 vo. 28 pp.

How Christ's Ministers are made and for what they are made; pointed out in a sermon, preached at the ordination of Rev. Phineas Bond, pastor of the first Baptist Church in Steuben, May 25, 1825. Waterville, 1825, 12 mo. pp. 28, William Hastings, printer.

Jesus Christ Magnified and Mahommedan Christians Exposed and Warned. A Discourse delivered at Eastport,

September 14, 1825, before the Eastern Maine Baptist Association. Shirley & Edwards, Portland, 1825. 12 mo. pp. 28.

Christian Reflection, A Sermon preached before the Bowdoinham Association at Green, 1829. Printed in Zion's Advocate, Vol. II, No. 4. 1829. Reprinted at St. Paul, Minn., 1875, 8 vo. pp. 11.

Balaam Disappointed; a Thanksgiving sermon at Nottingham West, N. H., April 2, 1815. Concord, 1816, 12 mo. pamp.

Letter to Benjamin Worcester, occasioned by his sermon at St. Albans, Aug. 8, 1815, Concord, 1816. 12 mo. pamp.

The Replies.

This Baptist literature had its effect among the Congregationalists. Many of their members were deeply stirred and their ministers were sorely put to it to answer these brochures. I have in my possession a few of the printed volumes and pamphlets put forth in reply, although I have never made any effort to discover such writings, and I have no idea of how numerous they were. I have the following: "Apology For The Rite Of Infant Baptism, to refute the reasonings of the Rev. Daniel Merrill and Baptists in General by John Reed, D. D." Congregational pastor, Bridgewater, Mass., March 26, 1806, forty-eight pages. In the preface he says, "I have addressed these letters to Mr. Merrill because that gentleman, having been a Congregational minister for several years, has of late altered his principles and practice, and has published a number of sermons, etc. Your case, as it appears from common report and from what you have published is, in some respects, somewhat singular; and the singularity has excited the curiosity of individuals, and has occasioned a considerable demand for your publications."

"Mr. Merrill's Defensive Armor Taken From Him." Twelve Letters to The Author. May, 1806, 55 pages, by Rev. Samuel Austin.

Rev. Samuel Worcester's Reply to Rev. Daniel Merrill. He was a Doctor of Divinity, and the reply was published in Salem. Five pages.

An examination of the Representations and Reasonings contained in the Seven Sermons, by the Rev. Daniel Merrill. Ten Letters by Samuel Austin. Published, Worcester, Massachusetts, October, 1805, 108 pages.

Clinton, On Infant Baptism, Springfield. Printed by Henry Brewer, by Isaac Clinton, pastor of church in Southwick, pp. 292, 1807.

His Organizing Ability.

While he was a Congregational pastor the church had been well organized for every kind of Christian work. When it went over to the Baptists it was not less so. It had been an evangelistic and a missionary body. The Missionary Society was taken over, and was one of the best in its organization, achieving results that are today, in many respects, unsurpassed.

The Evangelical work that was done was of equal thoroughness and persistence. The Education Society, to which he was a principal donor, and of which he was the President, was likewise taken over so far as the contributors went with the Baptists. This we ask you to notice was, so far as I know, the FIRST BAPTIST EDUCATION SOCIETY, the denomination had, and remained so for several years until others, still existing, were formed. The records of this society are in part yet existing. They are in the hand of Mr. Isaac M. Allen of North Sedgwick, Me.

This Society helped students for the Baptist Ministry and I hold a note given by one such student, to the amount of one hundred dollars. Mr. Merrill also served as the theological teacher and trainer of several students for the Baptist ministry. In his sermon, "The Gospel Rangers,"

printed at Buckstown, Me., 1807, he says, "My brethren, I have known more than five hundred dollars given for a recruit to follow Washington's standard for three years only. Shall our penurious hearts grudge to supply half that sum to defray the highly necessary expenses of those who wish to range themselves under Immanuel's banner for life? When every cent of the bounty they wish is to be spent in gaining profitable information, and in rendering them more expert for the war." A note says, "Several promising brethren in Sedgwick and its vicinity had manifested a strong desire to preach the living Saviour to dying sinners, and wished to obtain those parts of Literary information, which are acknowledged by all, to be highly beneficial. To accomplish their wishes, assistance was needed. Some has been offered, but more is still wanted."

The Missionary Society.

I believe almost the same assertion could be made as to the formation of the first Baptist Missionary Society. This too was brought over from the former organization. His college education and evangelistic spirit fitted him to appreciate the needs of the country and his large outlook made him desire the welfare of his fellow men. His wondrous conversion to the principles and practice of the Baptists made him in demand among the brethren and the churches. Thus he became an evangelist and preacher in request in the Provinces, as also among the churches over quite a large part of New England, as an occasional preacher. He took some trips of this kind which lasted for weeks, and even extended into months. All the time at home the Society was at work for Missions. And this Society was as well organized and as efficient as are the more modern ones of to-day. As to his dissemination of Baptist principles, one has only to look over the records of his own and the neighboring Associations to see how widespread and earnest he was, and

how thoroughly he was entrusted with this duty by his brethren in the ministry, and by the churches.

Education.

Perhaps in no one thing is his name so usefully associated as with the origin of what is now known as Colby College. At the time of the early agitation of the establishment of an institution of learning by Baptists, the predominating idea was that of a school for the education of the young men for the ministry. Mr. Merrill had, as we have seen, both an Education Society of which he was president, and a number of young ministerial students that he was teaching and helping. Brown University was then the only school controlled by the denomination. Mr. Merrill was from the first an advocate for the formation of a school in Maine. The idea gradually developed and took shape. The records of the Cumberland, Bowdoinham and Lincoln Associations show the several steps that were taken. Committees were appointed and repeated actions taken by these bodies are recorded. In Dr. Champlin's Semi-Centennial address at Waterville, he says at page 13, "At Livermore in 1810 it being in contemplation to establish an Institution in the District of Maine for the purpose of promoting Literary and Theological knowledge, brethren Blood, Boardman, Merrill, Titcomb and Tripp were appointed a committee to take into consideration the propriety of petitioning the General Court for incorporation." He was also a member of a similar committee in his own association. That Mr. Merrill was the chief mover in the matter may be seen from a letter which I have had from the Rev. Caleb Blood, who was appointed to attend to the securing of the Legislative action. This letter is dated Portland, November 5, 1811, in which he says to Mr. Merrill, "In order to succeed in the petition from the three Associations (Cumberland, Bowdoinham and Lincoln) to the Legislature, I shall need to be informed of the amount

of what is subscribed for the encouragement of our proposed Seminary. For this and what other information you think proper I shall wholly depend on you. No one else can inform me. I wish return from you without delay. My present circumstances make it difficult for me to advance the money, notwithstanding your promise to refund it." In the Centennial History of Waterville, Chapter II, by Professor Edward W. Hall, Ph. D., are these sentences which we transcribe. "This Petition prepared by the joint committee, was presented to the Senate of Massachusetts by Rev. Caleb Blood in 1812. The first petition for incorporation was not successful. The following year Rev. Daniel Merrill of Sedgwick was appointed to present a second petition, and succeeded in obtaining a charter, approved, Feb. 27, 1813, for establishing a Literary Institution for the purpose of educating youth, to be called and known by the name of The Maine Literary and Theological Institution."

I have also a copy of the letter which he wrote home to Mrs. Merrill immediately after he had succeeded in obtaining the charter, in which he details the circumstances of the same and tells of some of those who aided and some who opposed him in securing the passage of the act.

This letter was published in the *Examiner*, the New York Baptist paper. October 6, 1892.

(Letter to Mrs. Merrill)

Boston, February 21, 1813.

MY DEAR PARTNER.—Six long weeks are now just passed away since I bade farewell to my loving wife and beloved children. I am now rather wishing time to speed its course. Were I as sure that I long to be holy as I am that I long to see you and our little ones, I should have no doubt of my being in a good degree as I should be. Before this letter shall be closed I expect to inform you whether God favors the great object of my wishes. If our

divine Immanuel have need of this Institution, which He hath caused me to endeavor, He will, I hope, succeed me this week. I have tried to pray the Lord to favor me in the sight of the rulers, and without the Lord I can do nothing, and unless His blessing may crown the Institution, I desire it may fail in the outset; but if His blessing may attend it, and His glory and Zion's prosperity be advanced by it, then I pray Him to bless it and bless all who favor it. Should He prosper my wishes, then my joys will be increased and perhaps my sorrows. A solemnity rather than animation dwells upon my mind. Could I enjoy an equal mind, and that mind be largely devoted to the Lord, I should be more comfortable than I sometimes am. When I roll all my burdens on the Lord, all is well; but when I get them back again disquietude attends me. You pray for me, you pray for Zion. May the Lord comfort you and prosper me.

Friday evening, 25th, 10 o'clock, and I am quite comfortable. My ways please my Lord for he causes mine enemies to be at peace with me. And, astonishing to say, in the very town where my brethren in the seventeenth century were whipped by order of the government for preaching the gospel, I have obtained by order and an Act of the General Court a corporation for the Maine Literary and Theological Institute, together with the grant of one township of land. This is the Lord's doing, and it is marvellous in our eyes. May I have a suitable remembrance that the hand of the Lord Jesus was in all this. Truly though my afflictions are many, yet out of them all the Lord hath delivered me. Though I had the bear and the lion to meet, yet I prayed the Lord to deliver me from the paw of both, and He hath heard and delivered me. The glory is His due; may I ever give it to Him. He hath triumphed gloriously. The opposers of our king formed themselves in battle array. Their most eloquent orators came forward in their might. One Infidel Doctor, one Babylonish minister, three lawyers, and one

judge, with I know not how many others, spoke in opposition. One pious Doctor, two respectable lawyers, and many pious souls, by their prayers, helped. It is past twelve at night, my beloved wife and dear children are, as I hope, sweetly sleeping. May the Lord bless you tonight and ever. From your affectionate husband,

DANIEL MERRILL.

In the book of Records of the Trustees of Colby College the name of the Rev. Daniel Merrill is the first one recorded.

It will be seen from the following extract from the address of Dr. Champlin, before referred to, given in 1870, that "In 1827 the Trustees started Mechanic's Shops, so that by their labor students could help themselves. The agent employed to collect funds was Rev. Daniel Merrill of Sedgwick, a prominent member of the Board of Trustees, who had already, on many occasions proved himself a faithful and efficient agent in such matters. Mr. Merrill continued a Trustee until his death."

His Political Public Life Legislator

In the years 1809, 1812 and 1813, Mr. Merrill was elected to represent the District of Maine in the Massachusetts Legislature. He states that he was there for three years. In a letter to Senator John Holmes, at Washington, in 1821, he says, "When I have been a Legislator, it was my fixed principle that fair claims upon common justice should be heard. I never, knowingly, suffered a petition, manifestly founded upon principles of equity, to fail, without interposing my firm and best exertion for its support."

Governor's Council.

He served the state of Maine three years as Governor's Council. This term extended from 1823 to 1826. It was early in the history of the state under Governor Albion K. Parris. We can best see how he acquitted himself by a

quotation from Hon. John Balkam, Governor's Council in the year 1826, where in a letter to Mr. Merrill dated March 10, he says "Your respects were offered to our good Governor, and to his Council, and were received by all with reciprocity and kindness. It would have added much to my individual happiness, if it had been so ordered in Providence that I could have met you, Sir, again at this Board, as I always think much of being associated with gentlemen of pure principles, integrity and intelligence. This I hope will not be considered flattery, but as honest convictions in truth."

To a letter of inquiry sent to the Executive Department at Augusta, as to the service rendered by the Rev. Daniel Merrill, the following reply has been received.

State of Maine, Executive Department, Augusta, June 8, 1905.

I have this day received a letter asking for certain records from the Secretary of State's office relating to the service of one Daniel Merrill upon the Governor's council. I find from the record that Mr. Merrill served upon the Council of Governor Albion K. Parris. The first record as a councillor I find in the Council Register, Volume 1, page 141, Friday, January 17, 1823. I also find his name signed to Council committee reports through 1823, 1824, 1825, and the last entry on January 3, 1826. See volume 1, page 383. I judge the last two years of his service that he was president of the Council as his name appears at the head of the list in signing the Council reports which were approved by the Governor.

I believe this covers the information asked for, and trust it may be of service to you in giving a sketch of the honorable service rendered by Mr. Daniel Merrill.

Very Respectfully,

N. S. PURINTON,

Private Secretary.

WILLIAM T. COBB, *Governor.*

Personal

He was thrifty. On the farm that he occupied, and in the great house which was his home, he had for his family all the comforts and conveniences of that time. On a salary of \$400.00, his family did not want. They were clad well, schooled well, and given every useful advantage which the times and their desires required. The house, which was his home for many years, is still standing.

The old meeting house is yet with you, and is used for the Town Hall. It has, like the great house, been cut down in proportions, but evidences the largeness of the needs of the congregation for room in which to gather to hear the preached word. The inventory of his estate which is on file at Ellsworth, tells of a house comfortably furnished, and its items reveal the fatherly care and provision for his children in case of need. His correspondence shows that he was thoughtful of his children long after they had passed from the home-tree, and that he followed their career, aiding them as they had need.

His wife was a woman of poise and good sense. She was loyal and affectionate, and devoted, a woman of excellent economy, rare industry, and was a true helpmeet. She was a woman of considerable education for that time, and I give an extract from a letter that she wrote him while he was in the Legislature at Boston, dated October 12, 1812.

"I esteem it a great privilege to have opportunity to converse with you, and you with me in this way. I hope our time will not be considered as lost, by each other, although we cannot spend our time together for the present.

My Dear Partner, it will be eighteen years next Wednesday since we were married, in which time we have seen many joys and many sorrows. How much more time we have to live together we know not, one thing is certain, we must die. Let us strive then to promote each other's happiness in reference to the next life. If we are called to self-denial, this will not grieve us by and by. Are we called to trials

and difficulties, let us not be discouraged. Let us gird up the loins of our minds and hope to the end.

Although I do not enjoy so much health as many, yet our circumstances are such that I am not obliged to expose myself in order to make my family comfortable."

The Children.

There were thirteen children, six sons and seven daughters. All of these lived to grow up. We are let into this family on a Sunday when in one of his volumes "The Gospel Church" page 200 he says: "Our children may not be so ready as Pædo-Baptist children with their answers to creeds and catechisms of clerical construction; but can they claim superiority when the Scriptures, either of the Old or the New Testament are the subjects of investigation? Our brethren have perhaps somewhat generally pursued the practice, which I have long since adopted in my own family. Whilst catechising the children is not wholly omitted, the usual course, after the public exercises is to let the children and household read from ten to twenty chapters or more, of the precious book of God, accompanied with questions and observations, which may inform the opening minds, assist the memory and impress the heart. With this method our opponents may not be pleased, but to me it is pleasant. For thus have my children opportunity to drink at the fountain's head to receive the pure word of God, which is able to make them wise unto salvation. They may not be so prompt in rehearsing what men have written, but more ready to relate what God hath spoken."

All of these children but one, early became members of the Baptist church.

I. The eldest, Joanna, married Moses Greely. They lived in Nottingham West, N. H. Mr. Greely was a deacon in that church, and perhaps the most prominent member in it. The family were made up of twelve children, together with the father and mother.

II. John was a graduate of Colby College, and a graduate in medicine. He died in early manhood, shortly after his marriage. He was a promising and highly respected citizen among this people.

III. Susan married Col. Rowland Carlton, and this church knows the worth of her life and example. Her children, some of them, yet linger to do good as God has prospered them.

IV. Daniel, after a residence of some years in Sedgwick, became a resident in Worcester, Massachusetts, and was a deacon of the church there. He lived a useful and highly respected citizen. The Rev. Thomas W. Merrill was a graduate from Colby College at Waterville, and was one of the earliest to go forth from the Newton Theological Seminary. He was the founder of the Kalamazoo College, and left to it a ten thousand dollar endowment. He was the first missionary commissioned by the American Baptist Home Mission Society. His son, Deacon D. D. Merrill of Minnesota, was one of the leading Baptists of the Northwest. He was treasurer of the Minnesota Baptist State Convention for many years. He was associated with the educational interests of the State, and was the publisher of all the adopted school books of the State by contract which lasted for ten years. His son it is who has taken in hand the securing of the Merrill Memorial window now placed in the Sedgwick meeting house. And it is encomium enough to say that Mr. George Ernest Merrill is a worthy descendant of his great-grandfather. He is an active, enterprising and devoted deacon in the Baptist church, of which he may truthfully be said to be the founder, in the city of Annapolis, Maryland.

VI. The Rev. Moses Merrill was a teacher for some years in Maine, in Ann Arbor, Michigan, and after his marriage with Miss Elizabeth Wilcox of New York, they both taught in Lake Superior region, and then went as mis-

sionaries of the American Baptist Missionary Union to Bellevue, Nebraska. There, after seven years of work he died and was buried, leaving a widow with two children, Moses, Daniel Merrill and Samuel Pearce Merrill. The former has been a choir leader in the church, a Sunday-school Superintendent, and a teacher in the Sunday-school. He, with his two children and wife, are living in St. Paul, Minnesota. Rev. Samuel Pearce Merrill has a wife and two children. He was a graduate of the Rochester University and the Rochester Theological Seminary. Was settled in three places in New York, and two in Maine, Waterville and Biddeford. Was Secretary of the Rochester Theological Seminary for over fourteen years.

VII. Deacon Joseph Merrill was a faithful servant of the churches wherever he was located, whether in Sedgwick, Nottingham West, N. H., or in Michigan, where he resided for some years. His wife was one of the most useful and faithful of women.

VIII. Sarah married the Rev. Charles Bradbury, a teacher and a Baptist minister. His work was done mostly in the state of Maine. His last settlement was at Mt. Vernon. His wife survived him many years, and was quite a generous donor toward the education of the colored people by the Home Mission Society. Her daughter, Hannah, married a grandson of the Rev. Daniel Merrill, and a son of this union, the Rev. Frederick W. Allen of Carthage, N. Y., is the efficient pastor of one of the best village churches in that state. Another son in this family has just graduated as a physician in the west.

IX. Samuel was a resident for all his life in Sedgwick and Surrey, Maine. He was a prosperous ship-owner. He was the father of a family of fourteen children.

Among the surviving children is Mr. J. Lincoln Merrill of Los Angeles, California. He is a large dealer in mining

property, and he with his two children, make up a prosperous family.

Several of Samuel's children are living, and a goodly number of descendants. A great-grand-daughter sang at the Centennial exercises, Miss Louise Boyden, daughter of Mrs. Annie Howe of Blue Hill, Maine.

X. Hannah married a Baptist minister, the Rev. Dura D. Pratt, who for a number of years was the pastor of the Baptist church in Nashua, N. H. He was a Doctor of Divinity, and there are records of the honor in which they both were held by their people. A portrait of Dr. Pratt is extant.

XL Mary married Deacon Isaac Allen of North Sedgewick, Maine. There they lived and died, and held the esteem of their neighbors and friends.

Their son, Isaac and his wife, Ada Closson, occupy the old homestead, and are leading members of the same church their father served so faithfully. They are citizens held in the highest esteem.

One of their sons, Deacon Eugene Allen, is a leader among the young men of the town, and is at once a teacher in the school, and superintendent of education in his district.

XII. Harriet grew to lovely womanhood and died early, a prey to consumption, by which disease several of the family died.

XIII. Eliza was the youngest. She married Mr. Chas. H. Nichols, a prosperous merchant of Boston. Of this union there were no children. She was a woman of fine culture, and a most amiable spirit. Her life was as beautiful as one could well be. Her friends were every one who knew her. Some of my earliest and most cherished recollections are associated with this most excellent and cultured Christian woman.

Summary.

This can here be given only in part, as to the consorts of the children and the descendants.

Rev. Daniel Merrill was chiefly the founder of what is now Colby College. He was the chairman of the committee which resulted by its action in the organization of The Northern Baptist Education Society, and the Newton Theological Seminary.

The Rev. Thomas Ward Merrill was the founder of Kalamazoo College.

Five members of the family have been ministers of the Gospel. One a judge. Six deacons of Baptist churches. Six have been practising physicians.

All about us are the results of this life of the Rev. Daniel Merrill. As long as Colby College lives, and Newton Theological Seminary survives, and Kalamazoo College continues to educate and bless mankind, and as long as these Baptist churches, the mother church and her daughters, abide faithful to God and His word, so long shall the memory of Daniel Merrill remain.

We close this Appreciation with an extract from his sermon, which epitomizes his life, through the whole of which the forces of truth triumphed and those of error were put to shame.

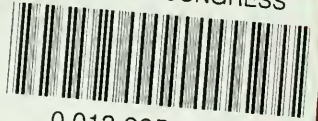
"Balaam Disappointed"

This gives us a glimpse of his mental and moral state which speak well for the man, the minister and the Christian.

"For God hath triumphed. Truth hath triumphed, and will soon triumph more abundantly. Our Government hath triumphed (over Great Britain). Our armies and navies have triumphed; our ministers at Ghent (in the Treaty) have triumphed; and praised be the God of Hosts, we are free. Free to think, free to speak, free to act. Free from

Britain, and many of us free from the shackles and superstitions of that religion of which she is the bulwark. Free to investigate truth, whether civil, political or religious. Free to inquire what religion is from heaven, and what from men. Free to search for the doctrines, the ordinances, and practices of the church of Christ, the kingdom set up by the Lord of heaven; and full liberty to enter it, if our heart be in love with it. Free to pursue the glory of God, and man's best good, in heaven's prescribed way. Free to seek our own present and future felicity, according as reason and revelation dictate. Having none to make us afraid."

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